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The TAHRIK-I-JADID

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Editor :
NASEEM SAIFI

HIJRAT 1355 H.S.
MAY 1976 C.E.

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کینیاٹا کالج نیروبی کے قائم مقام پرنسپل صاحب - مکرم مولانا عبدالکریم صاحب شرما مبلغ انچارج کینیا احمدیہ مسلم مشن سے ۱۰۶ مذہبی کتب کالج لائبریری کے لئے وصول کر رہے ہیں - کتب انگریزی اور سواحیلی میں ہیں

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

VOL. XII — No. 5
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Editor
NASEEM SAIFI

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THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission In your own country—to be redirected by the Mission concerned.

Managing Editor

MALFOOZAT

BE LIKE SAHABA

I wish to see that my followers have become like the companions of the Holy Prophet, peace and blessings of Allah be upon him, in giving preference to Allah's will. Nothing else should stand in their way. They should attach no importance to their riches nor to their lives... ....The companions faced heavy odds to win Allah's pleasure. If anyone of them was not tried for Allah's sake, he would feel sorry and worried. They had understood that the treasure of Allah's pleasure was hidden under trials and tribulations.....The verse of the Holy Quran

منهم من قضى نحبه و منهم من ينتظر

exactly defines the position to which they had reached. It says, some of them have been martyred and have reached their goal, while there are others who still await the chance to lay down their lives and attain martyrdom. The Sahaba never stooped to worldly gains that they live long, amass wealth and

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enjoy a carefree life. Whenever I look to their example, I cannot but admit the highly ennobling spiritual powers of the Holy Prophet. One wonders how he totally revolutionised their lives and made them to turn their faces towards Allah alone.

In a nutshell, our only object should be to seek Allah's pleasure and should make every effort to get it ; even though we are required to undergo hardships. For Allah's pleasure is far better than this world and much superior to all worldly pleasures.

(Malfoozat Vol. 8 pp. 82-83)

Be Allah's Alone

Whenever I receive so many letters requesting me to pray for worldly objects, I feel sorry. Very few write to pray for attaining nearness to Allah and no more. There are others who write in a cheating way : first they would request to pray for their being absorbed in Allah's worship and mention many spiritual objects, and then they would bring in their worldly desires and request for their fulfilment. I at once realise their object. Don't they know that Allah is Omniscient and is aware of the real intention of every man. To adopt that attitude is to deceive God. It must be got rid of. It behoves you that you devote yourselves wholly to Allah. If you give preference to Allah's will, then know for certain that your wordly lives will also become honourable. Allah has a jealousy for His servants. He personally looks after them and saves them from all evils. I certainly know and declare that if the seed of love and sincerity that was sown in the hearts of the Sahaba is also sown in your hearts, Allah will shower on you His grace ! None would be able to put you in grief. Remember, if a person has strong and unbreakable ties with God, what would he care about the hostility of others !

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(Malfoozat Vol. 8, pp. 84-85)

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WAQF AARZI

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Hazrat Khalifatul Masih III, in his Friday Sermon on the 9th of April, 1976, exhorted members to offer themselves for Waqf Aarzi. Huzur said, That is a useful scheme. The community visited by such parties benefit from the visitors in many ways. And those who go to stay with members for about two weeks make prior preparation by deep study of the religious literature and offering sincere prayers for the success of their trips and try to show good example to make their stay effective.

Those who intended to work under the scheme were instructed to keep two things in view. Firstly, they were required to advise the Ahmadi youths to abide by to law of the country. It appears, said Huzur, that some petty officers in government of Pakistan intend to tease Ahmadies and deprive them of their lawful rights. They think they are strengthening Pakistan by this type of attitude. It is feared that some Ahmadi youngsters might follow the example of those officers and take the law into their own hands. Those who go for Waqf-Aarzi are under heavy obligation to make all Ahmadies understand that it was their duty to respect the law, whatever the provocation from the other side. "An Ahmadi should not even entertain the idea of breaking the law and create disturbance in the land," emphasized Huzur.

Secondly, they should keep an eye on the members lest some of them allow themselves to be alienated from Islam. When Christians were severely persecuted and hated by the Jews, they formed a religion of their own and announced to follow a separate book The hostility now being shown by other muslims towards this community may not push some Ahmadies into thinking in terms of separation. Every Ahmadi must remember that we are nothing if we discard Islam and the Holy Quran. The founder of the Ahmadiyya Community was sent to make people follow sincerely in the footsteps of the Holy Prophet Mohammad, peace and blessings of Allah be upon him.

"We must adhere to Islam and the Holy Quran in all circumstances," Huzur concluded.

—◀▶—

Ahmadies are Muslims

On his Friday Sermon on the 16th of April, 1976, Hazrat Khalifatul Masih III, exhorted all Ahmadies to preach the Unity of God to every individual and declare the futility of worshipping false deities or respecting their elders to such an extent as would make them equals to God.

Huzur recited the verse 3:65 which means: Say, "O people of the Book! come to a word equal between us and you—that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah.' But if they turn away, then say, 'Bear witness that we have submitted to God (and are Muslims)".

"We believe," said Huzur, "that not an iota from the Holy Quran will be abrogated." The command in 'Say' applied to all good Muslims, and hundreds of thousands of Muslims carried it out over the past centuries. The word 'say' contains a prophecy that in all ages such Muslims would be found as would carry out this commandment and preach Unity of God to their fellow beings.

The verse, said Huzur, claimed that the basic and fundamental belief of all revealed religions was the belief in one God. If we find otherwise, the verse guides us to make a research into the scriptures of those particular religions to prove that the belief in Trinity or polytheism current these days was an innovation. We can declare on the authority of the Holy Quran that every revealed religion taught Oneness of the Creator and that the seeming difference was a later addition!

Ahmadies should address themselves to this command and try to fulfil it in word and spirit. God has shown many signs, individual and collective, which go to prove that we are the real believers, because we have submitted to Allah's commandments and through the blessing of following in the footsteps of the Holy Prophet Mohammad, peace and blessings of God on him, we have been furnished with intellectual, moral and spiritual signs.

Huzur said, in compliance with the command contained in the verse we are duty bound to declare ہانا مسلمون that we are true Muslims. This pronouncement should be made aloud to make others bear witness to our faith. May Allah enable us to do our duty and continue to receive divine favours and see manifestations of God's love. Amen.

Odds Facing Us

On the beginning of his Friday Sermon on 23rd of April, 1976 Hazrat Khalifatul Masih III recited two verses (nos. 16 & 189) from Chapter AL-IMRAN and then said:

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The Messiah and Mahdi who was promised to appear in the latter days was to make Islam a dominant religion throughout the world. Ostensibly, this is a very tough job. Among the rival religions there is Christianity which has at its disposal lots of wealth and political power. Hundreds of thousands of Christians devote their lives to preach Christianity and create misunderstandings about Islam. Then there are Jews. Though their number is small they exercise very wide influence in this world. The United States of America is considered to be a great worldly political power. Jews exert much of their influence on the policies of U.S.A. They control press, Banks, Financial concerns and huge factories which, among other things, produce Armament of war. They have links with the Capitalist as well as Communist and Socialist world. All this worldly influence they use against Islam. India, where Mahdi was born, has much political, financial and technological power. A group among the Hindus, known as the Arya Samajists, had organised a religious propaganda campaign against Islam. (About one of their religious leaders, Lekhram by name, the Mahdi prophesied through divine revelation that he will be assassinated and the prophecy came out to be true). Then there are Atheists who follow their own methods of propaganda. That also is detrimental to the cause of Islam.

The forces entrenched against Islam are so strong, organised and equipped with all types of weapons that it would be illogical to make

any claim in their presence about the victory of Islam over its opponents. It could be like the claim of a man, standing all alone at the foot of the Himalayas, that with one stroke he could remove the mountain from its place. Our position, to speak the truth, is weaker than that man. So far worldly power is concerned our position is many times minus Zero as compared to the power wielded by anti Islam forces.

There is another point of view too. When we see that God has deprived Muslims of worldly power and at the same time He says that He would make Islam victorious through Imam Mahdi, only one logical conclusion comes to our mind. That is: Islam would overcome through its spiritual power. In this field, of course, the opponents of Islam have no power at all. In verse 161, God has said the same thing. He says ان ینصر کم اللہ فلا غالب لکم i.e. "If Allah helps you, none can over come you So, we know for certain that our victory will not be brought about through our sacrifices in the way of Islam. Only if God wills, He will bless our weak actions and crown them with success. There is, therefore no room for bosting or self-praise. We believe in the final victory of Islam only because God has ordained it to be through the Imam Mahdi who is holding in his hand the flag of Holy Prophet Mohammad, peace and blessings of Allah upon him. Just as it happened in the early days of Islam that Commanders of Islamic forces who hoisted the flag of the Holy Prophet turned out to be victorious over the strong and powerful empires of Rome and Persia; similarly in our times victory would be ours as the Imam Mahdi is not fighting for his own self, but for he honour of the Holy Prophet and this flag.

In verse 189 Allah says: Think not that those who exult in what they have done, and love to be praised for what they have not done-think not that they are secure from punishment.

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The above verse, said Huzur, should serve as a warning to all those who love to be praised for what they have done. Even those who threat others that they have enough power of arms to destroy their enemy in the t inkling of an eye have been warned of divine punishment. Hittler tried to strike awe in the minds of others and met a severe chastisement.

Believers are, therefore, advised to offer everything they possess to bring nearer the day of the final victory of Islam, but they should humbly pray to Allah to accept and bless their sacrifices. The second century of our community will see the victory of Islam through love, service and heavenly signs and in the third century the victory will be complete after clearing certain pockets offering resistance to the beautiful and ennobling teaching of Islam.

TAHRIK-I-JADID
(MONTHLY)

This is no exaggeration to say that the Tahrik i-Jadid (monthly) is a magazine of its own type It provides you the material which you cannot get from anywhere, in English language.

Your suggestions are always welcome,

Write to the Managing Editor,

Tahrik-i-Jadid, monthly,
Rabwah, Pakistan.

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AN IMPORTANT PRONOUNCEMENT

ON his Friday Sermon on the 30th of April, 1976, Hazrat Khalifatul Masih III said that the Holy Prophet Mohammad, peace and blessings of Allah be on him, had mentioned the Promised Imam Mahdi in words full of love. He said ان لمهدينا ايتين i.e. Surely, two great signs would appear for OUR MAHDI. These words showed that the Imam Mahdi held the position of his spiritual son and was very dearly related to him. Then the Holy Prophet peace and blessings of Allah be on him, had commanded his followers to convey his salaams to the Mahdi.

"We, the Ahmadies who believe in the Ahmadiyya Caliphate," said Huzur, "firmly hold to the belief that the prophecy of the Holy Prophet, peace and blessings of Allah be on him, concerning the Imam Mahdi has come true and the signs appointed for his appearance have seen their fulfilment. Thus, any person who discards his faith in Allah, the Holy Prophet Mohammad, or the Holy Quran and declares himself to be a "Not Muslim" has no place among us. Our belief on the Imam Mahdi is due to the prophecies and exhortations of the Holy Prophet, peace and blessings of Allah be on him. Once a person disowns his faith in him, he automatically goes outside our Community. If he still professes to be an Ahmadi, he challenges reason and makes a fool of himself. There is absolutely no point in his claim which is rejected by reason and commonsense. This announcement has already been made by an important official of the Jamaat and before that I have also explained this point at several occasions. But some people seem not to have grasped its true meaning and think that they could avail of the minority seats by declaring themselves to be "Not Muslims". It such words are uttered by youngsters due to lack of understanding they should now be made to understand the significance of these words. And if they say so because they are attracted by a seat in the Assembly or a high worldly position or they aim at getting some wealth, then they must know that they lose the membership of this Community: the Jamaat of the followers of Ahmadiyya Caliphate, and will never be reckoned among the believers of the Imam Mahdi even to the Last Day. Because the belief in the Imam Mahdi is subordinate to the belief in the Holy Prophet Mohammad, peace and blessings of Allah be on him. No sooner does a man call himself a disbeliever in the Holy Prophet Mohammad, than he

loses faith in the Imam Mahdi as well Would it be possible to deny the truth of the Holy Prophet and affirm faith in Abu Bakr, Omar or any other Caliph? Similarly, it would be beyond all reason to deny faith in the Holy Prophet and profess to be a follower of the Imam Mahdi".

The Monthly 'Tahrik-i-Jadid' records this authoritative announcement and means to convey it to all Ahmadies who happen to read it ; lest a soul perish by throwing itself into disbelief through ignorance or love of this wretched world and its worthless honours and riches

Addressing Ahmadi Ladies on the second day of Jalsa Salana, 27th of December 1975, Hazrat Khalifatul Masih III said,

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"A great duty has been assigned to the Ahmadiyya Community. It has been founded to give to the whole world a pure living. Despite that some men or women among us start copying the habits of others. Some would say, well, we will not observe purdah. If you do not like to observe purdah then why do you spoil the good name of the community by being among its members. If you do not like to follow the Islamic teaching then go away and take yourself and your children to the destruction the whole world is heading to. God does not need you, but you need Him. This is the height of ungratitude that God calls you towards Himself to give you, and the whole world through you, a pure living ; but you have the audacity to turn your back on Him.

Annual Gathering in Gambia

The following Cablegram was received from Banjul, Gambia——

Second Annual Gathering held on 16th, 17th & 19th April in Banjul ended very successfully. Opening Session chartered by Alhaj Honourable Garba Jahumpra Finance Minister. Closing Session by Maulana Naseem Saifi. Besides members from all over Gambia and Senegal many Dignitaries and Well Wishers participated. Honourable Minister and Members in their Address highly appreciated the valuable service of Ahmadiyyat.

Abdus Shakoor,
Missionary incharge,
Ahmadiyya Muslim Mission, Gambia.

Notes & Comments

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The Holy Quran

Hazrat Musleh Mauood says : The poor, generally, are polite and humble. That is why they are found in majority among the communities of prophets. This does not mean that God wants them to remain in a state of poverty. God only provides them with opportunities of serving religion, as they are not greedy and, beside that, they have developed in them a tendency to be thankful to God. No doubt among the rich there are sincere people and there are others who, when pressed to offer sacrifice, do not refuse, but there are others too who shun offering sacrifice and keep groaning that a heavy burden has been put on their shoulders. A poor person who is drawing a salary of Rs. 25/- every month pays his subscription regularly and wonders at his fellow believer who fails to offer what is required of him though he is drawing a fat salary of Rs. 2500/- per month.

The only way to keep away from such defects and weakness is to recognise God's favours and remember His bounties. But when a man joins Korah in saying

انما اوتیته علی علم عندی

(this has been given to me because of the knowledge I possess : 28 : 79) or, when he says, "I am already over burdened, how can I pay the regular subscriptions" ; or when he grumbles at every demand for sacrifice ; then he is deprived of heavenly blessings. The only way to partake of divine blessings is to consider every Cent one gets to be a favour from God. Such person thanks God at every increment in his income and spending for a religious cause does not seem catastrophic to him. Because he knows that all his possessions are only a trust from God.

If a man makes you trustee of his wealth, would you feel angry when he demands it back ? Or, would you pray to God for his speedy death, so that he is unable to reclaim his trust ? That would be very mean indeed ! A noble person would never do that. He would, rather thank the owner for allowing him to use his money or property for a certain period of time. But our Lord God is a wonderful lender. He does not ask for all that He has given us, but only a fraction of it. Anyone who feels uneasy at being asked to spend a little from God-given riches, means to be unreasonable and mean.

The reason for such mean thoughts is ungratitude towards God and being oblivious of His gifts. If you realise the value of divine favours and be thankful to Him, you will grasp the whole religion.

(Tafsir Kabir, Vol. V, part 3, p. 240)

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The Hadis

There is a well-known saying of the Holy Prophet Mohammad, peace and blessings of Allah be on him, which defines the rights and duties

of a labourer. He is reported to have said

اعطوا الاجير اجره قبل ان يجف عرقه

which means, pay to the labourer his due before his sweat runs dry.

That was said some 1400 years back when the poor people, labourers and workers were treated like slaves. They were forced to work beyond their strength and capacity and deprived of their rights. The Holy Prophet of Islam felt sorry for the labour class and came to their reseue.

In this Hadis he had commanded his followers to observe justice and to give a workman what is due to him. He is not to be oppressed or molested. Secondly, the Holy Prophet has condemned the practice of delaying the payment of wages unnecessarily. Welfare of the labourer is to be kept in view.

After a long and hard struggle the working class has succeeded in getting its rights recognised by the state. In certain countries payments are made twice a month or once a week. But our Holy Prophet was not satisfied with that. He thought it quite in order if the worker demanded his wages daily or twice a day.

The words "before his sweat runs dry" define the duty of a worker as well. He has to accomplish his job to the utter satisfaction of his employer and must work honestly and diligently ; If he does not exert his energy and skill, he does not deserve his full remuneration.

That, in a nutshell, is the basis of labour laws and, if observed faithfully, is sure to remove all disputes arising between the workers and their employers. We can minimise the number of law courts and tribunals by sincerely following the commandments of the unlettered Prophet of Arabia. Surely, he was a sign of divine mercy for the whole of mankind and for all men and women in diverse walks of life. He came as a saviour of the peasants and workers who were oppressed and down-trodden.

Muslims would do well to abide by the guidelines given in the Hadis quoted above. And let us be grateful to the Holy Founder of Islam, more than anybody else, for doing away injustice in its all shapes and forms.

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Islamic Morals Concerning Trade

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Maulvi Roshan-ud-Din Ahmad, writing in ALFAZL about the above topic says :

The present day society has taken a horrible shape. It has become difficult to differentiate between pure and impure things Business men swear by God to make others believe their statements. Many other ways are adopted to extract as much profit as possible. Some people tell lies to make their trades prosperous. Written agreements are violated as if they had no value at all.

While in Muscat I used to buy from an Arab shopkeeper. He was in the habit of charging very high prices. If the price of a commodity was Rs. 2 he would demand Rs. 10. I asked him one day the reason for that type of behaviour. His simple answer was, "Every one does the same". I asked him, "If others tell lies, would you also tell lies ?" He said, "NO". I convinced him that charging more than reasonable prices was also unfair and a worse form of

cheating. He then stopped charging exorbitant prices and I continued buying from him.

This type of cheating in trade and commerce has become so common that it is hardly believed to be a vice. Traders want to become millionares overnight. But this ill got wealth is not a source of happiness and blessing for its owners. Only healthy trade could be useful for both parties and could bring about a healthy atmosphere.

It is not the eastern countries alone who are engrossed in this evil. Western nations have been mentioned in the Holy Quran to be the worst cheaters. Hazrat Muslih Maood, commenting on 83 : 2-4, writes :

> "Western nations show honesty in individual trade ; but on national basis they are the worse looters. They mix politics with commerce and make the economy of other countries collapse." (Tafseer Kabeer)

The Holy Prophet, peace be on him, used to admonish the sellers to give more when weighing or measuring. Hazrat Jaber relates once the Holy Prophet bought from him a camel and while making the payment gave him more than his due.

The Founder of the Ahmadiyya Community was once asked about interest. He said, It is un-Islamic to make a prior agreement to get more than the actual amount of the loan ; but Islam does not prohibit the borrower from giving more than the amount advanced to him as a loan. The Holy Prophet used to do that. For instance, if he borrowed Rs. 10 he would return even Rs. 100. What is illegal is to make prior condition to charge more than the amount given.

(Malfoozat Vol. III, p. 121)

Memories of his visit in Rabwah and Qadian, during winter 1975-76.

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I've seen the places where he walked and lived
Like a hungry bee I hummed around
Sucking illuming nectar from the Mahdi's meadow ;
It's flowers, which by God's Grace there I found,
Showed Ahmad's face, a light, which casts no shadow.

I saw the places where he walked and lived ;
I saw the jewels number three and four ;
Their beauty is a truth revealing gift
Granting me company to every shore.

The clouds are gone, but still the rain is feeding.
I came back home, the darkness ran away ;
My tongue is shedding honey, this is bleeding,
Which keeps the heart awake all night and day.

Hadayatullah Hubsch

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The 19th Assembly of Ansarullah

The Central Majlis Ansarullah could not hold its normal annual meetings during 1974 and 975. Hazrat Ameer ul-momineen Khalifatul Masih III instructed them to meet this year twice.

The first Ijtema of the year was held on the 11th of April, 1976 for one day only. The full meeting for three days will take place during October.

Many representatives reached Rabwah on 10th to take part in the Ijtema which was to start at 4 a.m. with congregational tahajjud prayers. After the morning prayers *dars* from the Holy Quran, Hadith and Malfoozat followed. Then four speeches of 15 minutes each were made on different aspects of the life of Holy Founder of Islam.

After a break for two hours the representatives, guests, and visitors re-assembled at 9 a.m. Two more speeches were made about "The importance of Offering Congregational Obligatory Prayers" and "Upbringing of the children in the Islamic Way". Then the representatives voted to elect Sadr and Naib Sadr. Sahibzada Mirza Mubarak Ahmad was returned as Sadr and Chaudhry Hamidullah elected as Naib Sadr for the second group of Ansar (between 40 and 55 years of age: above 55 fall in the first group) with a heavy majority of votes. (The result of the voting was immediately taken to Huzur who gave his final approval).

Address by Sadr Majlis

Sahibzada Mirza Mubarak Ahmad then took the chair. In a short touching speech opened with verses of the Holy Quran containing prayers for the forgiveness of the believers, Sahibzada Sahib said that trials facing the group of believers tend to refine their faith and raise their moral and spiritual standards. But the Holy Quran also states that sometimes trials come as a punishment for their sins. Every human being makes mistakes and this side of the problem is horrible. We should, therefore, search our hearts and try to remove any weakness in our character. This aspect should make us shudder at our faults and keep us on a constant vigil about our actions and deeds. To elaborate on this point he read out an impressive piece of writing from Malfoozat in which the Promised Messiah, peace be on him, has dealt with both the aspects of divine trials and instructed the faithful to be alert and vigilant.

Items on the Agenda were then brought for discussion but after some representatives had given their opinions time for the final address of Huzur drew nearer. It was later on decided to set up a committee to give its opinion over all outstanding items in a few days and submit its report to the Sahibzada Sahib who would forward it to Hazrat Khalifatul Masih III.

Final Address by Huzur

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Hazrat Khalifatul Masih III arrived at the Mahmood Hall at 12-05 noon. In a moving speech Huzur said : We are Muslims. We believe in the Unity of God and in the prophethood of the Holy Prophet, peace and blessings of God on him. We believe the Holy Quran to be the pure revelation from God which would stand unchanged and unabrogated till the end of time. We are not afraid of what our opponents say, do and publish about us. The community has faced undaunted all opposition and hostility from the first day of its existence.

About the resolution passed by the Pakistan National Assembly on the 7th September, 1974 declaring all Ahmadies as "Not Muslims" for the purposes of law or constitution, Huzur said that the Prime Minister of Pakistan had made it clear in his speech in the National Assembly the same day that the resolution was religious in one sense and secular in other. It did not deny the citizens of Pakistan their right to profess, practise and preach their religion. The Prime Minister stressed that there was no reason for fear of encroachment of any individual's rights. Then, clause 20 of the Pakistan Constitution has established the right of every Pakistani to practise and propagate his or her religion.

Huzur said, we do not blame the honourable members of the National Assembly who gave the verdict. We are not even angry at their resolution. Every person has the right to hold an opinion about us. But has no right to make us accept his opinion to be correct. We are also free to hold certain opinions about others, but there is no point in forcing them to accept our point of view to be right. The speech of Mr. Z.A. Bhutto on the 7th of September, 1974 has made it amply clear. The Constitution of Pakistan supports us by giving us the right to practise, profess and propagate our religion which is Islam. We can undergo all hardships and face all calamities, but we cannot deny our faith in God, in the Holy Prophet Mohammad and in the Holy Quran. This faith has been ingrained in our body and soul and we would never disown it at any cost.

Huzur said, our opponents should think over their demand and revise their attitude towards us. We have an unflinching faith in Allah, the Holy Prophet and the Holy Quran. What satisfaction would it give them if we deny faith in one God and believe in so many gods ! Would they be pleased to hear from us that, God forbid, the Holy Prophet of Islam was an impostor ; or that the Holy Quran was devoid of all light and guidance. "But let me assure them that they shall never hear blasphemous utterances against Islam from our mouth. Come what may ! "

Earlier, Huzur expressed pleasure over the participation of 573 delegates from 353 Majalis. "It was a token Ijtema", said Huzur, "and we would have been satisfied if only 1/5th of the total Majalis were represented." More than 2/5ths of the total number had attended.

The Assembly was a complete success. Alhamdo Lillah.

The 23rd Trainees Class

The regular Trainees Class run under the management of the Central Majlis Khuddam-ul-Ahmadiyya was opened by Hazrat Khalifatul Masih III on the 16th of April 1976, at 5.30 p.m. in Mahmood Hall, Rabwah.

Huzur emphasized the point, which was vital for all Ahmadi youths, that the basis of their spiritual and moral life was Allah's grace which could not be attracted without sincere and earnest prayers. Thus, beside learning the basic fundamental principles of Islam and the philosophy underlying them during their ten days stay here, they should make it a point to devote much time to prayers with a view to establishing a living personal contact with their Creator.

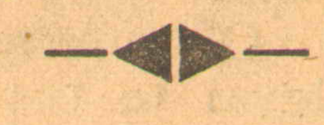
The Holy Quran tells us, said Huzur, that the universe has been pressed into our service. Human beings have to utilise it for their benefit and progress. This being as it is, the whole Muslim nation has been commanded by Allah to serve humanity. About Muslims the Holy Quran says :

كنتم خير امة اخرجت للناس

That is to say, whatever exists in this universe and the capacities and capabilities given to Muslims are to be used for the service of humanity. This verse invites us to bring our fellow beings nearer to God - towards understanding His attributes and attaining to His love !

"That is why", Huzur pointed out, "you are asked to stay here together, listen attentively to the lectures delivered here and try to remember the lessons given by your teachers."

Earlier, Huzur instructed the management to arrange to get more trainees. This was carried out and 514 youths in all took part in the class. They represented 312 Majalis.



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A Token Ijtema of Khuddam

A one day Ijtema was held on 18th of April 1976 under the management of the Central Majlis Khuddam-ul-Ahmadiyya in the Aqsa Mosque. It was formally opened by Hazrat Khalifatul Masih III at 9.05 a.m. When Huzur arrived in the Mosque all Khuddam stood up and shouted with one voice : *Ahlan wa Sahlan wa Marhaba.*

In his opening address which continued for 40 minutes, Huzur reminded the Ahmadi youths that their age was the age of action. One needed physical strength for physical actions while mental maturity was required to fulfil duties involving management and supervision.

All Muslims were commanded to do good and appropriate actions. But at certain places God wanted us to do احسن عمل, that is, best and most appropriate actions. Our youth's aim should be to perform their duties in a most efficient way. Some people wrongly believe that there would be no actions in paradise. Holy Quran tells us that those living in paradise will not lead a passive life. There will be action in the Hereafter as well ; of course there will be no tests and trials. Thus, death will not put an end to our actions. A believer's life is a life of constant struggle for good

and in the service of humanity. A good Muslim does not break the law nor does he create disorder in the earth. That did not mean that you should make no effort to get your rights. Of course, you have to remain loyal to the law of the land. If you make no effort to obtain your rights, that would be an incentive for the oppressors to continue unabated. You are not expected to be a party to injustice and coercion. Not even indirectly !

Inviting the youth to follow the noble example of the companions of the Holy Prophet, peace and blessings of Allah be upon him, Huzur said that best deeds were expected of them. "Here Again" said Huzur, "you have to avoid self praise. Allah says in the Holy Quran :

فلا تزكوا انفسكم — هو اعلم بمن اتقى

i.e. So ascribe not purity to yourselves : He knows him best who is truly righteous (53 : 33)."

Huzur said, you should not mind what the opponents of our community say about us. They attribute to us faithlessness and disbelief. But faith is a subtle thing which could not be judged by any person. "If it is true" remarked Huzur, "that only God knows about the piety and righteousness of a person then you need not worry about the judgments passed by others against your faith. God has not delegated these powers to anybody else."

Reverting to his theme Huzur pointed out that human actions were two sided. The outer shape could be watched and corrected. But the basic thing was its internal shape which none could surmise or check. Huzur related the story of a Syrian saint who collected some money over so many years to pay his passage for Haj. But he found out that his neighbour was in a desparate condition and deserved his assistance. So he gave him his savings and did not proceed for Haj. Allah revealed to another Muslim that He accepted the Haj of the Syrian saint while the Haj of all those who had attended the holy places that year and performed Haj outwardly was rejected. Ahmadi youths were therefore required to pay more attention to their spiritual elevation and to have a firm personal contact with God.

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Huzur also diverted their attention towards serving human beings. To visit the sick and help the needy were among their foremost duties. Huzur reminded them of his announcement made some years back about providing food for every Ahmadi who needed it. Huzur said, "We are desirous of extending help to every human being, but at present our resources are limited.".

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE

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address

The Review of Religions,

Rabwah—Pakistan.

Nigerian Broadcasting Corporation *NASEEM SAIFI*

WHY ISLAM FORBIDS INTOXICANTS

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I can never forget the evening when some twenty years ago I saw somebody lying down on the road just at the edge of the gutter. The man was unconscious and some people standing around him were whispering to one another : "He had some money on him, but it has been removed. He hasn't any thing in his pockets now". I was then a school boy and the scene of this unconscious man gave me a mixed sort of feelings. There ran a wave of fright in my veins and I hated to glance at him any more. He was drunk. What happened to him later on I do not know.

Again, I went to a shop to buy something and I met there a young man who was holding his head with his two hands and crying : "They have removed everything from my house. Nothing has been left behind. I am totally ruined." Some people standing around him were having a hearty laugh. What's that, I asked an acquaintance of mine, who told me with a smile that the man was drunk; nothing had happened to his house and nobody had removed any of his properties. He was crying under the influence of wine.

Wine has always been one of the most disastrous factors in the history of mankind. Religions and moral societies have struggled throughout ages to put a lasting ban on this scourge of man. None has been able to do that as successfully as Islam. And that is why, now the people always discuss 'why does Islam forbid intoxicants'.

A religion, as all of us can well understand, can do only one of the three things : It can command the people to do something, it can forbid the people to do something, it can remain silent and let the people think themselves and adopt any course they like. I am sure there is no fourth course of action that a religion can adopt. That being the case, it is quite clear, that if a religion does not forbid it has either commanded the people to do that thing or it has kept silent and allowed the people to make their own findings.

So far as wine is concerned I am quite confident that there is no religion on this earth whether primitive or modern, which commands its adherents to drink wine. There is none, I repeat. It follows that if religions other than Islam have not forbidden wine they have remained silent on this point and in that case we have to look into the findings of the people. I shall refer to those findings later on. But the fact is that most of the religions have actually forbidden wine. When the Bible says: Wine is a mocker, strong drink a brawler; and whoever is led astray by it, is not wise, it surely forbids wine. These words do not show that the Bible is silent on wine; they also do not show that the Bible commands the people to drink or even encourages it. It definitely forbids wine.

However, the topic of my talk today is "Why Islam forbids intoxicants". I should therefore take up the subject from the Islamic point of view. And in order to do that, I should like to refer to the Holy Quran where intoxicants are actually mentioned. We read in chapter 2 verse 220 the following statement: They ask thee concerning wine and the games of chance. Say: In both there is great sin and also some advantages for men; but their sin is greater than their advantage. It is just a statement, or let us say, an answer to a question concerning intoxicants. No injunction has been laid down and no advice has been given at this stage. For that, we have to refer to another place in the Holy Quran. But before I do that I should like to say a few words about the verse that I have already quoted.

A few moments ago I said that Islam has been successful more than any other religion in putting a ban on intoxicants. Some of the listeners might have felt that I have just said it to please myself because I am a Muslim. Believe me that is not the case. Islam has actually been more successful in this respect and there are reasons for it. One of the reasons is, that it deals with everything realistically. Just look at this verse which I have quoted. It does not condemn intoxicants outright. Everything has some advantages, and wine is no exception to this rule. But how many moralists who want intoxicants to be banned have ever been realistic enough to talk of the advantages of wine. None of them has ever done that and therein lies the reason of their failure. Islam has forbidden wine but at the same time it has admitted that there definitely are some advantages in it. Try to find this realistic approach in any other religion also. I am sure you will not get it.

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Coming to my original point now, let me quote another verse: O ye who believe! wine and the game of hazard and idols and divining arrows are only an abomination of Satan's handiwork. So shun each one of them that you may prosper.

Perhaps you would hesitate to call it an injunction. But it is much more than what you understand from the word injunction. Wine, one of the things mentioned in the verse, is an abomination of Satan's handiwork. The Muslims have been asked to shun it because if they don't, it would not let them prosper. This word 'prosper' reminds me of an article published in the Daily Service in 1949. The article was written by a Bishop in this country and was entitled "Why we are poor in Nigeria". The Bishop said inter alia: "In exchange we import gin, whisky and

beer, which after producing their questionable effect on the bodies and brains of those who drink them, become vaporized into nothingness." How true. But just imagine, 14 centuries ago this truth was told us by the Holy Quran. The Holy Prophet was not, in any way at all, an economist. His critics have called him a moral teacher. Yes he could easily moralise about wine. He could tell the people it is a dirty thing. It affects the body and the brain. But in the ordinary course of things he could not be expected to tell them that if you indulged in it you would be poor. And yet that is what he said. Or to be very exact, that is what God said through him. Thus we see that one of the reasons for forbidding intoxciants is that it does not let the people prosper.

Many of my listeners who do sip a little of wine now and then must have, within the last few moments, thought of their pockets and perhaps laughed at me. Look, this man does not know that wine has never made us poorer. I agree you have not become poorer for taking wine. But let me assure you that you have not prospered as you should have, because of wine. Moreover, religions do not talk of any individuals. They talk of people in general and nations, and in fact the whole of the world. If the people, or let us say the world at large have not lost anything through wine, let me ask you why the countries like the United States of America and India and perhaps some others also are trying to see that intoxicants are banned. So do not think that because you personally have not become poorer, the wine has no adverse effect on our economy.

Again, there are some people who always tell us that they have been drinking the whole of their life and yet they have never got drunk to the extent that they should have gone out of their senses. Again a selfish view. The wine is meant to get drunk. And people do get drunk. If you can rise higher than yourself and think of the world at large, you should realise that the wine actually does a lot of harm to the people.

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There are certain things which an ordinary man cannot easily understand. For example the man in the street would be astonished to know that malaria has a very great effect on our economy. How, he would ask how malaria can have any effect on our economy. And the experts would tell him that due to it many working days are lost and through the loss of working days, national income suffers heavily. Still the man would think that the expert is telling him tales and not facts. But it is definitely a fact that through diseases, and malaria is a disease, economy of a nation suffers.

Intoxicants also cause diseases. Let the experts talk about it The Jewish Encyclopaedia says : Alcoholism is an important factor in the causation of disease ; and in all diseases alcoholics are bad patients. In epidemics the mortality among drinkers is excessive ; and the general power of resistence to disease, injury, and fatigue is diminished. Alcoholism lessens the chance of life ; the English life-insurance companies found that the presumptive length of life of non-drinkers was about twice that of drinkers.

I said I would like to give you the findings of the people, well that is one. Let me give you another. Encyclopaedia of Religion and Ethics says : Alcohol is poison for protoplasm, that is for the soft plastic material

which is the essential constituent of everyone of the minute cells that make up living organisms, whether animals or vegetable". It also says, "There is universal testimony as to the close relationship between excessive drinking and breaches of the moral law and the law of the State."

This kind of quotations which constitute the findings of the people, can be easily multiplied to any number.

In short, all the religions have, one way or the other, forbidden intoxicants. The most successful of them all has been Islam. The credit therefore goes to Islam that it has forbidden intoxicants. Why has it done that? Precisely for the same reasons for which the other religions did so. But since the other religions have not been very successful, we do not have many details of their teachings in this respect and, therefore, we cannot easily find a reference to the reason of forbidding the intoxicants. Such references can be easily and clearly found in the Scripture of Islam.

The reason given in the Holy Quran is that intoxicants do not let the people flourish. It may be because as the Bishop to whom I have made a reference said that these things vaporize into nothingness. Or it may be through diseases as the Jewish Encyclopaedia says that intoxicants actually play a great part in producing diseases or lowering power of resistence. And may be there are so many other causes also. But it is quite certain that intoxicants do have a very adverse effect on our economy.

Will you think over this matter? I think you must. If you really love Nigeria. Let Nigeria prosper. She will, if you decide not to drink.

Will you? Let me hope so.

Intoxicants also have an adverse effect on our spiritual life. But I have not touched that aspect in my today's talk. I may take it up later on.

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News from Abroad

MUSLEH MAUOOD DAY

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The auspicious MUSLEH MAUOOD DAY was celebrated with zest and zeal by the Wash. D. C., Jamaat on Sunday the 22nd. February, 76, in the American Fazal Mosque, 2141 - Leroy Pl. D.C.

About 45 members (excluding the ATFAL and NASIRAT) attended the jalsa to pay tributes to the memory of the Promised Son of the Promised Messiah.

Amir Jamaat, Br. Munawar Saeed was in the chair. Jalsa started at 2-30 p.m., from the recitation of the Holy Quran by a TIFL Anser Ahmad. Then Br. Maudud Ahmad threw a flood of light on the history of the gorgeous prophecy of Promised Messiah and its promulgation in SABZ ISHTEHAR (The Green Leaflet). Then Br. Jamaluddin Ahmad recited a poem of Hazrat Khalifatul Masih II. He was followed by Br. Mobasher Ahmad, Quaid Khuddamul Ahmadiyya, Wash. D. C, who in a unique and novel way approached to the wording of the prophecy "HE SHALL MAKE 4 OF 3". The words then were not clear. But he proved in various befitting and convincing ways from Quran, New and Old Testaments and History, that it has been fulfilled. It is no exaggeration to say that it was he and he alone in whose perso the prophecy came out to be true. Br. Mobashir proved from the Holy Books and History that there are only THREE INSTANCES where such prophecies were made about the birth of a son with such a high calibre and exceptional qualities, and the 4th was the birth of Hazrat Musleh Mauood. Secondly, there are only THREE OCCASIONS where these promised sons had to go to forlorn and desolate places with their mothers, and the 4th was Hazrat Musleh Mauood, who had to go to RABWAH to settle there with Hazrat Amma Jan.

Thirdly, there are only THREE HISTORICAL EVIDENCES where migration took place on a large scale on the religious grounds, and the 4th was migration to Rabwah from Qadian, in 1947.

So, in this and many other ways, he showed how he made FOUR OF THREE.

Then Br. Haroon Essa recited a poem from collection of Hazrat Masih-e-Mauood.

Br. Mirza Muzaffar Ahmad, the Son-in-Law of Hazrat Musleh Mauood, narrated his personal feelings about his company with Hazrat Musleh Mauood. How Musleh Mauood used to retire for long prayers, and how he used to study late in the night and how firm was his faith in God. How confident was he that his prayers would be heard by Almighty Allah. And how much control he had on his emotion and how strict was he in promulgating the Islamic traditions and culture around him. How much was his love for Prophet Mohammad (peace and blessings of Allah be upon him) and Quran ; that is why he used to emphasize that every Ahmadi should

develop a habit of pondering over Quran and to learn and act according to Quran.

Then Missionary Incharge, Maulvi Mohammad Siddiq Shahid explained at length about the achievements of Hazrat Musleh Mauood and specially emphasized the different Schemes he started at different occasions for the spread of Islam throughout the world. How timely were those schemes and how lucky were those who responded to his calls even under the dire circumstances. Hazrat Khalifatul Masih III has followed those schemes and to achieve the gigantic task of bringing the humanity at large under the banner of Islam has started the scheme of JUBILEE FUND. He emphasized upon those who have made their pledges to pay the 2/15th of their total pledges by February 29, 76 and those who want to join may come forward even now as it is not too late.

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After "DUA", lead by Imam Shahid, the jalsa was closed.

Kaleem U. Khan
General Secretary.

REGIONAL MEETING

The Regional Meeting of the S.E. Circle was held in American Fazl Mosque, Washington D.C., on Sunday the 14th March 1976, at 10 : 15 a.m.

Ameer Jamaat Washington D.C. Br. Munawar Saeed presided over the meeting. About 53 members (brothers and sisters excluding Atfal and Nasirat) attended from Wash. D C., Maryland, Virginia, Pennsylvinia, New York and Baltimore.

Meeting started with the recitation of Holy Quran by Br. Majid Amin. Then Br. Kalimullah Khan read a poem from Durr-i-Sameen. Then learned Imam Shahid discussed at length the "Morals and Manners Taught by Mohammad (peace and blessings of Allah be upon him). He reminded that in last Jalsa Salana Huzur had greatly emphasized the vital need of spiritual and moral development throughout the world in each and every Ahmadi. Moral characters, manners and spirituality can pave the way for the propagation of Islam in all the nooks and corners of the world. Imam Shahid called upon every one to make Jihad against immorality prevailing in the present era, by striding in the footsteps of Prophet Muhammad (peace and blessings of Allah be upon him). We are blessed enough to have a law, a moral code and an exemplary life of the torch bearer Prophet Mohammad (peace and blessings of Allah be upon him). He elaborated on the need and utmost importance of moral character and its attainment for the betterment of the society, pure clean spiritual life and for our salvation.

He further drew the attention of the parents to the grave responsibilities they have on their feeble shoulders for taking a good care of their children, in all respects from their very childhood. Then he explained at length the Two types of SHIRK ; I) Shirk-i-Jali and 2) Shirk-i-Khafi, and warned to give reins to our emotions and sentiments being used in an unIslamic way. And how a good Muslim should discharge his seven (7) most fundamental duties towards the society etc. etc., and the successful performance of these duties may be the penacea for all ills.

Then came Mirza Muzaffar Ahmad, (Grandson of the Promised Messiah) and threw a flood of light on the

life of Promised Messiah in a scholarly and captivative way He explained the spiritual portrait of Promised Messiah from three different angles : 1) His firm faith and love for Almighty Allah ; 2) His extreme love, devotion and grave respect for Prophet Mohammad (peace and blessings of Allah be on him ; 3) His sympathetic attitude, respectable manners and dealings with fellow human beings.

He cited many ins ances from his private life, social life, from history and from his marvellous works ; how he believed in the existance of One Living Allah, Living Rasool and Living Book : Quran. He narrated the incident when his father died and how oblivious he was ; but when he prayed to Allah — Allah revealed to him اليس الله بكاف عبده ., which provided him solace and comfort and made him contented. Then he reminded the incident of Pandit Lekh Ram and the family occasion when he was telling the story of KARBALA to his children —and how he was overwhelmed with passion and love for his master Prophet Mohammad (peace and blessings of Allah be on him), and tears welled up in his eyes. It indicates how deeply he was in love with Prophet Mohammad (peace and blessings of Allah be on him). Then he unfurled the historical facts and his sacrifice and struggle to refute and rebut the unjust and sacrilegious charges levelled against Prophet Mohammad (peace and blessings of Allah be on him) throughout his life.

Then Mian Sahib explained how courteous he was and how much capacity he had in his self for forgiving those who were at fault, or had done some harm to him. He was totally dyed in the colour of Prophet Mohammad (peace and blessings of Allah be on him). Out of hundreds of instances he explained a few e.g., Dr. Henry Martin Clark—Maulvi Mohammad Hussain Batalvi. He also examined the behaviour, treatment and care for his servants : Mirza Ismail Baig, Deen Mohammad, and then Nizamuddin, which is unique and exemplary.

He read many quotations from works of Promised Messiah and other different authors who bear a testimony to his truthfulness, firmness of character and spirituality.

Then our Imam of Dayton Mosque, Mian Mohammad Ibrahim, a devoted missionary, came and with his charming, scholarly and teacherly way removed all the doubts and tackled questions lurking in the minds of many new comers and others about the type of Prophethood of Promised Messiah. He explained, in a concise yet comprehensive way, that Prophethood is of two types :

(1) Prophets who are given a book, i.e., Independent Prophets,

(2) Prophets who do not bring any new book or code of law but they are prophets in the sense that they teach the same teachings as were brought by their previous masters, i e., Dependent Prophethood, and Promised Messiah was from this type.

In the beginning Promised Messiah also held this opinion, as other muslims, that a prophet should necessarily bring a book but when he received many revelations from Allah that he is prophet then the facts dawned upon him and he proclaimed himself as a prophet in the sense that he is the image of Prophet Mohammad (peace and blessings of Allah be on him). He categorically denied to be a Prophet of the Ist. type who bring book, but emphasized that he is a recipient of all spiritual blessings through Prophet Mohammad, peace and blessings of Allah be on him.

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Then Br. Munawar Saeed drew attention towards the "Promised Victory and Our Responsibilities." He stressed on the qualitative aspect rather than the quantitative aspect of our members. He drew a lucid, vivid and clear picture of an Ahmadi, as he should be, in the real sense. Development of brotherhood, relationship among each other and affiliation with Jamaat is a must ; promotion and cultivation of moral, spiritual and mannerly qualities are of paramount importance. He stressed that every one of us has a grave responsibility for the creat on of good society, to uplift the moral standards and to bring closer those wh› have gone astray. We are the chosen one who have been assigned this job, and have to accomplish this by striving and struggling hard, so that the Promised victory should come closer and closer and the world be relieved of the injustices and immoral air prevailing through out the world.

After the collective prayers led by Imam Shahid the meeting was adjourned. After that Lunch was served by the Washington J maat's Khuddam.

This meeting was a great success. May Allah guide us all on the right path.

Kalimullah Khan
General Secretary.

LETTER TO THE EDITOR

" Reader's Digest "

In the January 1976 issue of Reader's Digest (Canadi:n E'ition), it was reported th:t the Holy Quran has said, " He deserves paradise who makes his companion laugh."

The General Secretary of the Ahmadiyya Comm unity, Ontario, Canada, Mr. Mohammad Zakariyya Virke, wrote a letter to the Editors protesting at this fabrication. He received a prompt reply with an apology from them. Both the letters are reproduced hereunder :

Reader's Digest
215—Redfern Avenue,
Montreal, P. Q

Dear Sir,

As a regu'ar and fervent reader of Digest I was appalled and dismayed to read a slan'erous quotation attributed to the Holy Book of Muslims, Al-Quran, on page 143 of January's issue.

From an esteemed publisher like you, it does not seem to be a slip of pen rather a well-bred mistake.

The Quran is completely word of Al-mighty Allah and to attribute such a mischievous quote to a Holy writ is nothing short of a blasphemous statement. Being a proud Muslim, I have myself recited Quran in German, English and in its source language Arabic and nowhere have I evercome across such a fictitious statement.

You have wounded the hearts of millions of Canadian Muslims and I look forward to an unambigous apology in February paper.

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Zakariya M. Virke
Jan. 25, 1976 General Secretary

REPLY

Digitized by Khilafat Library Rabwah

March 2, 1976

Dear Mr. Virke :

The Montreal office has forwarded your letter to us for reply. Our editorial face is red ! The item on page 143 of the January Canadian Reader's Digest was taken from PEGS TO HANG IDEAS ON. That book of quotations credited the item to The Koran. We were remiss in accepting that credit instead of checking its accuracy ourselves. Please accept our apology and thanks for bringing the mistake to our attention.

The Editors
Reader's Digest (Canadian Ed.)

—◀▶—

NEW LOCAL MISSIONARIES

Another batch of thirteen students have passed out as missionaries from the Ahmadiyya Missionary Training College Saltpond, Ghana.

Two of the students came from Nigeria and two others from Sierra Leone. The rest are Ghanaians.

One of the new missionaries, Mr. Abdul Ghaffar, is proceeding to Rabwah shortly for further studies in Islamic theology.

(The Guidance, Ghana)

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PRESS STATEMENT
(Kenya News Agency)

Tbe Ahmadiyya Muslim Community in Kenya has presented 106 books on the exposition of the Teachings of Islam to the Kenyatta University College Library, Nairobi.

Presenting the literature to an associate professor Mr. J M. Waithaka, who is acting Principal, Chief Missionary Mr. A. K Sharma said that among the books presented are copies of the Holy Quran in Kiswahili and English which have been published by the Ahmadiyya Muslim Missions.

He gave a brief history of the founding of the Mission by Hazrat Ahmad of Qadian, India in 1889 and explained its aims and objectives. The Chief Missionary disclosed that the Holy Quran is being translated in Kikuyu and Kikamba and will be published soon so that the dissemination of Islamic teachings will reach a wider readership in Kenya.

Accepting the books Mr. Waithaka expressed appreciation to the Community for donating the books which will be a useful addition to the Islamic book collection in the College's Library.

The acting Principal commended the Mission for its outstanding contribution towards education in African Countries adding, as an institution of higher learning, specializing in the training of Graduate Teachers we are interested in your Mission's efforts in Educational Developments.

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An outline of Early Islamic History

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By N. R. A. G. SOOFI

CHAPTER VIII

Life in Medina

Medina is an old town. It lies some two hundred miles north of Mecca across the trade route between the Hijaz and Syria. Cold in winter and hot in summer, Medina has plenty of rain. It is a valley dotted with hills. People lived there in villages. Each tribe had i's own village, its own fort. There were Jews and pagans. Jews had three tribes—Banu Nadhir, Banu Quraiza and Banu Qainqa. The pagan tribes were Aus and Khazraj. Jews were smart traders. They held great power. There had been plenty of trouble between Jews and pagans. Jews succeeded in dividing pagans, making them fight among themselves. There was a big war between Aus and Khazraj. It is called the war of Buas. The Banu Qainqa Jews aided the Khazraj and Banu Nadhir and Banu Quraiza Jews helped the Aus. There was much killing. When both Aus and Khazraj became exhausted, they realized their mistake and made peace. Abdullah bin Ubayy bin Salul became their chief. It was at this time that Islam made its way into Medina.

The Jews did not like the new religion. Abdullah bin Ubayy bin Salul did not like the Prophet. The Qureish were bitter enemies of Islam. The future of Medina was in the hands of God. Muslims were no doubt comparatively safe now. But security was yet far off. The drums of war could be heard from a distance.

The Ansar treated the Muhajirs with great kindness. They gave them equal share in their trade, in their gardens and in their crops. The Prophet formed bonds of brotherhood between the two groups. One Ansari and one Muhajir were made brothers The Muhajirs started business. Some grew well off. They all lived as good Muslims loving one another like real brothers.

The Medina Pact

Next the Prophet made a pact with the Jews and the other tribes of Medina. It was agreed that both non-Muslims and Muslims should live peacefully. Both should enjoy freedom of faith. Both would respect life and property In all disputes the Prophet was to be Judge. Nobody was to go to war without his consent. Parties to the pact were to fight together against their enemies. Both agreed to defend Medina. The Jews promised not to aid the Qureish or their friends.

Islam now had a state and a government. It had now a law and it had a head, the Prophet.

Meccans Prepare for War

The Qureish were very furious. The Prophet had escaped. His friends had found refuge in Medina. Islam had found a home. It had found

a following. They decided to fight. So they began to get ready. They made friends with many tribes. They sent their agents all over Arabia to war aginst the Prophet. They wrote a letter to the people of Medina which said :

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> "Fight Muhammad. At least turn him out of your town. Otherwise we will wage war on you. Then we will slay all your men and take away your women."

The Meccans also changed their normal caravan routes and took to routes lying through areas around Medina and incited local tribes against Muslims. Muslims were in great fear. They had to keep watch at night. Some were armed even when asleep. The Prophet would keep awake the whole night. Almost a whole year went by in this manner. God then commanded Muslims to prepare to meet force with force. They were few and the Qureish were many. They were poor and the Qureish were rich. They were without friends. The Qureish had all Arabia with them. But God promised them victory. For, they were not the first to draw the sword. They had faith in the word of God and His great Prophet. They had been forced out of their homes. They had lost everything. All they wanted was peace. But the Qureish wanted their blood. Muslims were helpless. The Qureish were active among the tribes. The Prophet too was alert. He took very wise steps to meet the enemy.

1. He sent out small scout parties to report on enemy movements in the territory.

2. He made treaties of friendship with tribes around Medina.

The Qureish were on the war path. Their letter to the chiefs of Medina had not been answered. They decided to attack Medina. First a small party of Meccans raided a place three miles outside the town. It made off with some camels belonging to Muslims.

The First Battle of Islam

This was the second year of the Hijrah (Prophet's escape from Mecca). Muslims were commanded to turn their faces to the Kaaba, the Holy House at Mecca, instead of Bait-ul-Muqaddus, the Holy Place in Palestine. The Qibla (point of attention in prayer) was thus changed. Also fasting was made compulsory during the month of Ramazan. The year is important for other things too. For the first time in the city, courts started functioning, hygienic measures were introduced, lanes were widened and arrangements made to promote literacy, laws regulated the rights and duties of slaves, and people were enjoined to commit to writing all civil contracts.

Yet another great thing happened during the year. Muslims and the Qureish fought their first battle at Badr. The Prophet learnt that the Qureish were on their way to Medina with a big army. He started to meet the enemy far away from the town. He also came to know that a big trade caravan of the Qureish was on its way to Mecca ; the Meccan army was there ostensibly to protect it. The Prophet was prepared as best as he could. But he had not many means for an armed conflict. He had not many men either. Muslims were prepared to meet only the caravan. They were not in a position to meet the Qureish army.

The Meccans had raised a big force. They had enlisted every fighting man.

Only two chiefs of the town were not willing to join them. One was Abu Lahab, an uncle, but a great enemy of the Prophet. His sister had had a fearful dream. He was frightened on that account. The other was Umaiyya bin Khalaf, another bitter enemy of Islam. He greatly feared death. He had learnt that Prophet had predicted that he would die in the battlefield. He knew the Prophet spoke the truth But he was forced to join the army against his will.

Before the Prophet took to the field, he wanted to know the mind of the Muslims. The Muhajirs were eager to lay down their lives at his command. The Ansar were no less willing. When asked, their chief, Saad bin Moaz, said, "We are with you, wherever you go, o Prophet of Allah, If you tell us to jump in the sea, by God, we will." The Prophet was highly pleased. He told them that God had promised him a great victory. When they reached the valley of Badr, they found the enemy camp already there. Its force numbered one thousand. The Muslims numbered 313. The Qureish had 800 mounts, the Muslims only 30. Three hundreds of the enemy had armour, of the Muslims only two.

The followers of the Prophet camped close to the enemy. A pavillion shaded the Prophet where he and Abu Bakr spent the night together. The Prophet prayed throughout the night and the next day. It was the 17th of Ramazan. Soon after sunrise the enemy made advance. Some of them came to the spring to fetch water. Muslims made to stop them. But the Prophet said "No, let them have access to the water."

The Qureish sent out one Umar bin Wahab to do scout duty. He went round the Muslims on horse back. He returned to the Qureish in a state of panic. He said, "O Qureish I did not see men on the mounts. I saw death riding on the backs of camels." So did the Muslims appear to him.

The first of the enemy force to seek battle were Utba, Shaiba and Walid. The Prophet ordered Hamza, Ali and Ubaidah to meet them. Hamza and Ali killed all three. Ubaida was fatally wounded. Then the Qureish made a general attack. The Prophet, who watched from his tent, prayed thus: "O Lord, make good Thy promise. If today this party of Muslims is wiped out, there will be none left to worship Thee." Abu Jahl was also praying. His prayer was: "O God, if we are in the wrong then stone us from above or punish us otherwise".

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First Victory of Islam

Both were heard. The Muslims won, the Qureish lost the battle. Muslims fought with great courage. Two Ansar youth rushed to the spot where Abu Jahl had taken his position. In an instant they cut him down. The Prophet then ordered a general attack. Muslims fell on the enemy like lightning. The Qureish fled. Seventy were taken prisoner and as many lay dead. Among them were 24 leading chiefs. Umaiyya bin Khalaf was one of the casualties. *Thus was cut off the root* of Meccan strength.

The dead Qureish were buried in one pit. The Prophet addressing the dead enemy, said, "Did you find true the promise God had made to you? Well, I found His promise to me true." Then he said, "O ye who lie in the pit, you were bad relations of your Prophet. You rejected me, others accepted me. You turned me out of my home, others gave me shelter. You made war on me, others aided me."

Grief in Mecca

Only fourteen Muslims were slain in the battle. There was great joy in Medina. There was great grief in Mecca. The star of the Prophet was up. The name of the Qureish was mud. They felt the disgrace keenly. They forbade all mourning and pledged to wipe out their shame with revenge. *They will then and only then mourn* their dead. But many had lost their sons, many their brothers, many their fathers and many their husbands. They could not bear the grief in silence for long. It is said that a man named Aswad once heard a woman weep. He had lost two sons and a grandson in Badr. He asked his servant to enquire if mourning had been permitted. He said, if it was so, he would like to cry. "There is a fire burning inside me. I would love to weep to my heart's content." The servant returned with the answer that a woman had lost her camel and was therefore crying. Aswad was a poet. He at once uttered these lines : "O woman, thou art weeping over the loss of a camel. Its grief is keeping thee from sleep. If thou must weep, then weep over Badr where our luck failed us. Aye, if thou must weep, then weep over my Aqil and weep over my Harith who was a lion among lions." Then there followed general mourning in Mecca. The only house that did not join was that of Abu Sufian. His wife Hinda would not shed a tear. She had lost her father and two brothers in Badr. "Tears cannot put out the fire of my grief," she said. "If they could, I would shed plenty." She wanted them to go to war against Mohammad. So did many others. Mecca made ready for revenge. It was to be a great battle. They wanted to finish the Muslims ! So they made big preparations.

For the Muslims it was a great honour to have fought in Badr. Saad bin Abi Viqas was one of them. Later, he founded Kufa. He was also governor of Iraq. He conquered Iraq. He conquered Iran. He was young when he took part in the battle of Badr. He died at the age of eighty. Before his death, he asked for the cloak he had worn at Badr. He had kept it safe. He put it on when he was dying. He said he had saved it for that day. He was buried in the same cloak.

Humane Treatment of enemy P.O.W's

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The Prophet ordered that the enemy prisoners of war should be treated with kindness. At that time prisoners of war were dealt with very savagely. They were kept as slaves and used as beasts. The Prophet was the first man in history to give prisoners of war humane treatment. He ordered that they should be set free on payment of ransom. Some prisoners were asked to teach Muslims how to read and write. This duty was to earn them their freedom. Muslims were very nice to the prisoners. Abbas, an uncle of the Prophet, who had been forced to join the Meccan army, was taken prisoner. He was bound up like the others. He felt pain and moaned at night. The Prophet felt very uneasy on that account. The Muslims noted this. They at once loosened the bonds of Abbas. He felt at peace. When he did not moan any more, the Prophet knew the reason why. He ordered all the prisoners to be treated alike. Soon the bonds of all were made loose.

Muslims were very good to the Qureish prisoners of war. They gave them food and starved themselves. They gave them mounts and themselves walked on foot.

The Significance of the Muslim Kalimah

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Translation from an address by the Promised Messiah

(By Maulvi Sher Ali, B.A.)

REMEMBER, never console yourselves merely with the idea that you are Mussalmans and believe in *La Ilaha Illallah* (that there is no deity other than Allah). Those who study the Holy Quran are well aware that God is not pleased with mere lip-profession. The Holy Quran contains accounts of the Jews At first, they were recipients of great favours of God. But when there came upon them a time when their professions were confined to their tongues, and their hearts were full of deceit, treachery, and evil thoughts, God visited them with diverse punishments so much so that some of them have been described as apes and swines. Although they possessed the Torah and the Psalms and professed to believe in them and accepted all the prophets, yet God did not like them, for what they professed was confined to their tongues. The faith which is only on the tongue and has no place in the heart is impure, worthless and weak. It is of no use to you either in this world or the next. God is never pleased until man turns to him whole-heartedly and sets his spiritual welfare above everything else. You can deceive men; you can outwardly observe fasts; you can outwardly pay the poor rate. Such deception can be practised on men, but God cannot be deceived. He will never be pleased merely because you repeat the Kalimah (the Muslim form of faith). Ponder over the significance of the Kalimah.

When a man says, *La Ilaha Illallaho* (there is no deity other than Allah), he declares with his tongue and acknowledges with his heart that there is none worthy to be worshipped except Allah. Allah is an Arabic word It means an object of worship, an object of love, and an object of one's desire. This Kalimah is the gist of the Holy Quran, which has been inculcated upon the Muslims. It is often difficult for one to remember a lengthy book. Therefore God has taught a brief formula. It means that man cannot attain to salvation until he sets God above everything else, and until he makes Him the object of his worship and the object of his desire. The Holy Prophet (may peace and blessings of God be upon him) is reported to have said, "Whoever says La Ilaha illallaho will enter paradise." Men have erred in understanding the meaning of this saying. They think that the mere repetition

of these words with the tongue is sufficient and that man will thereby enter paradise. God has no concern with words; it is the heart with which He is concerned. The above saying of the Holy Prophet means that those shall enter paradise who really instil into their minds the true significance of Kalimah, and the majesty of God is fully impressed on their hearts. When a man believes in the Kalimah, he has no object of love and no object of worship and no object of desire except God. The highest station to which the holy saints, called the *Abdal* and *Outub* and *Ghauth*, attain is no other than the possession of sincere faith in the Kalimah and the ability to act up to its true significance. Let not the thought that you worship neither idols nor human beings elate you. Image-worship and man worship are apparent evils. Even the Hindus, who are strangers to the secrets of divine knowledge, have now begun to abstain from the worship of idols. The Kalimah does not merely mean that we should abstain from the worship of idols; there are other false gods also which Islam calls upon us to avoid. For instance, self indulgence and the pursuit of various sorts of lusts and evils are all idols which men worship and the Kalimah interdicts them all. This holy Kalimah forbids the worship of all gods beside Allah. Hence all gods, whether they belong to the self of man or to exterior objects must be banished from the heart and it should be cleansed for one God. There are some idols that are visible and apparent, but there are other idols which are invisible and subtle. For example, reliance upon the material means for acquiring an object, to the entire neglect of God, is an idol, but it is subtle one. Just as in the physical world, some diseases are hidden, and others are apparent, similarly, there are two sorts of idols, the palpable ones and the secret ones. As regards the former, deliverance from them is easy. You know that there was a time when the whole of India was full of idolators. But a large part of them embraced Islam as we see now; and those who remained behind are also forsaking their idols. This circumstance furnishes a sure evidence of the worthlessness of these idols, for their devotees are themselves abandoning them. It is not an easy task to banish those invisible idols which men carry in their bosoms. Even great philosophers and eminent sages are unable to drive them out. They are minute bacteria which cannot be seen but through the microscope of divine grace. They do immense harm to man. These are the idols of passion which lead man astray from the path of his duty to God and his duty to his fellowbeings. Many learned men who are known as great *Alims* and *Fazils* and *Maulvies* and who read the holy scriptures, do not recognise the existence of these idols in their own selves and worship them. It is truly heroic to eschew them. Those who follow these idols cherish malice against one another. They trample upon each other's rights and think it to be a great achievement. They attach too much importance to the "means" and wholly and solely depend upon them. Unless all these evils are exterminated, belief in the unity of the Deity cannot be established. Many men do not understand the reality and say, "Do we not repeat the Kalimah?" But I am sorry to say that truly speaking they do not repeat the Kalimah. The Kalimah is not a vain and ineffectual declaration. If anyone repeats the Holy Kalimah with a sincerity of heart and acts upon it, it will suffice him for all matters both temporal and spiritual. I do not speak to you as an ordinary preacher, but I offer my personal testimony as

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to the innumerable and inestimable blessings of the Kalimah. What I say to you is the truth, if only you will receive it. I see that even among my followers, there are some, nay, many, who have not yet attained that belief in Divine Unity to which God calls them. True belief in the Unity of God requires that one must also abstain from violating the rights of His creatures. One who tramples upon the rights of his brother and acts unfaithfully towards him, is not a believer in La ilaha illallah. Belief in the Unity of God means that one should banish from his mind all those idols which prompt a man to be guilty of envy, malice, ostentatiousness, back-biting, unfaithfulness and other evils. Until a man cleanses himself of these things, he cannot be held to be sincere in his declaration of La ilaha Illallah. Unless one discards all evils, the mere declaration of faith with one's lips is of no avail. Only he believes God to be One and without a partner, who does not make envy and wrath his gods at a time when his passions are roused. Until all the false gods which infest the heart like pestilential rats, are destroyed, man cannot be pure. Just as the earthly rats transmit plague, similarly, these rats taint the heart of man and bring about his ruin. Listen to this attentively and bear it in your minds, for I do not know which of those who are now assembled together in this gathering will live to see the end of the next year. Boast not that you are among those who say La ilaha illallah, until you realise in yourselves the ideal inculcated in the formula. There are thousands of *Arya Samajists* and *Brahmo—Samajists* and Jews who claim to be believers in the Unity of God. But only those are the favoured who act up to their professions.

(To be continued)

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FROM THE NEWSPAPERS

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No Pakistanis living in Israel—Niazi

ISLAMABAD, April 30 : The Federal Minister for Religious Affairs, Minorities and Overseas Pakistanis, Maulana Kausar Niazi, has categorically denied that any Pakistani, whether Ahmadi or otherwise, is in Israel. The Pakistan passport is not valid for travel to Israel, he pointed out.

The Minister, in a statement here today said his attention had been drawn to statements and news items appearing in some sections of the Press during the past few months that a number of families from Pakistan, belonging to the Ahmadiyya Jamaat were living in Israel and had been allowed to join the Israel Army. Adjournment motions to discuss this matter had also been tabled in the National Assembly.

The Minister said that the Pakistan Government had undertaken extended investigation into the truth of these reports, not only through its own sources but also through the help of brotherly Arab countries adjoining Israel. The result of these detailed inquiries shows that whereas a number of Ahmadies are operating in Israel they are not Pakistanis.

(Pakistan Times, 1st May 1976)

To be more realistic, the word 'operating' in the above statement should be replaced by 'living' ; as Ahmadies in Israel earn their livelihood peacefully without indulging in any so called 'operations'. Sunni and Ahmadi Muslims are not employed in the Israeli forces. —Editor T. J.)

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Overseas Pakistanis Moot to be held in Islamabad

RAWALPINDI, April 16 : Federal Minister for Religious Affairs, Minority Affairs and Overseas Pakistanis Maulana Kausar Niazi today said a representative convention of the overseas Pakistanis would soon be called in Islamabad to assess their day to day problems and to make an earnest effort to solve them.

He was talking to newsmen at the Islamabad Airport on his arrival here from Britain this morning.

Maulana Niazi said he would submit the proposal for holding the convention to Prime Minister Bhutto. He hoped the convention would be held in September or October this year. He said about 5000 delegates would be invited to the convention. They would be the guests of the Pakistan Government, he said.

In reply to a question, the Maulana said the delegates would be invited to the convention on the basis of numbers of overseas Pakistanis in various countries.

The convention, he said, would provide an opportunity to the Overseas Pakistanis to associate themselves with the affairs of their homeland. This would also reflect the sincere endeavours of the People's Govern-

ment to solve their problems.

The Maulana regretted that some people who were entrenched in the mosques were fanning sectarian differences. He said he had given instructions to the Pakistan's Embassy in U. K. to take stern measures to discourage sectarianism there, as this was a slur on fair name of Pakistan.

In reply to a question, the Maulana said the people responsible for creating dissentions among Pakistanis abroad were the same people who indulge in this evil within the country.

He said during his tour this time, he remained busy mostly in the deliberation of the world of Islam festival in London and could not go to other places. But deputations from all parts of U.K. had been meeting him and apprising him of their problems.—APP

(The Pakistan Times April 17, 1976)

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Books Gift for KK

THE Ahmadiyya Muslim Mission in Zambia considers all human beings belonging to any nation as their "real brothers and sisters in humanity."

This was said in Lusaka on Thursday by the church's missionary-incharge Mr. Ghulam Ahmad Naseem when he presented four books to President Kaunda at State House.

Mr. Naseem, who was accompanied by five other officials from his mission, presented Dr. Kaunda with the Holy Quran, "Teachings of Islam", the "Life of Mohammad" and "Africa Speaks".

Dr. Kaunda thanked the mission for the role it aimed to play in the country particularly in the field of education.

(Times of Zambia, April 3, 1976)

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Zambia's Humanism means freedom of worship - KK

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PRESIDENT Kaunda was on Thursday presented with three books, "The Holy Quran", "Africa Speaks" and "The Life of Mohammad" by the missionary in-charge of the Ahmadiyya Muslim Mission of Zambia, Mr. Ghulam Ahmad Naseem.

Speaking at a brief ceremony at State House, the President said the mission was welcome in Zambia because the Zambian philosophy of Humanism means full freedom of worship.

President Kaunda said his concept of religion and politics was like that of a coin with its two sides.

The coin has two sides and the life of human beings is like that. One side is the spiritual need and on the other is the material need.

If it lacks one of these, the President said, then it is incomplete because man is not going to live on bread alone.

The President also welcomed the suggestion of the mission to help the Party and Government to open new schools, health centres and Mosques in the Nation's bid to eradicate illiteracy and disease.

"Physical, material, and spiritual interest of your work is welcome in Zambia." Dr. Kaunda said.—Zana.

(Zambia Daily Mail, April 3, 1976)